

Merseyside

# UFO BULLETIN

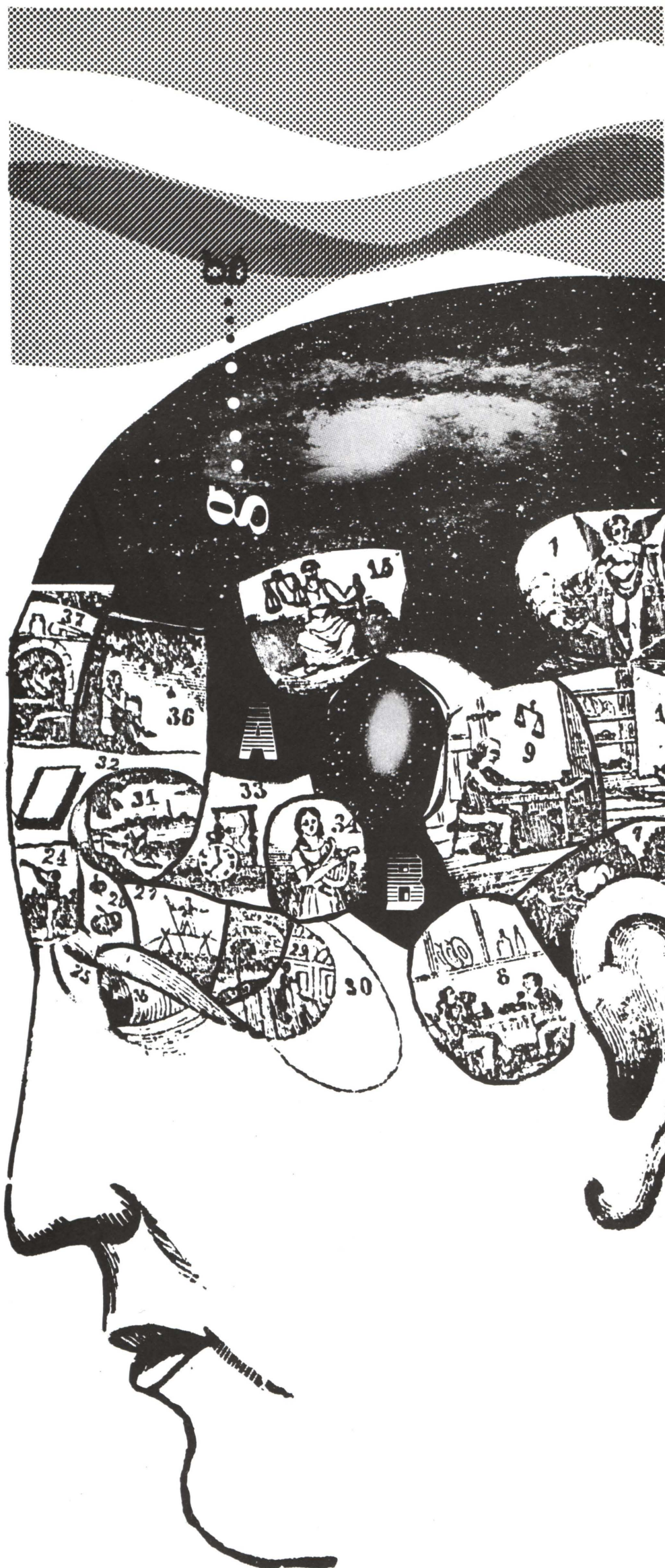
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## Contents:

Telepathy as a means  
of interstellar  
communication; an  
initial investigation by  
John Harney.

Warminster Revisited;  
some thoughts on a  
recent visit to  
Warminster by John  
Rimmer.





## EDITORIAL

### Scope for the Amateur

One of the greatest irritations to the ufologist is the astronomer who pontificates about UFOs and dismisses them as nonsense. The astronomer, of course, inevitably regards the UFO as an astronomical problem and sees it only in the context of current cosmology and astronomical knowledge. Because he can find no evidence of intelligent life elsewhere in the solar system and because he is aware of the vast distances that separate the stars, he refuses to entertain the idea that alien intelligences could be visiting Earth. Other possible explanations, apart from the extra-terrestrial one, are beyond the range of his specialized knowledge, so he is unable or unwilling to consider them.

Some people have pointed to apparent psychic phenomena in connection with some UFO events. But when they turn to the psychic researcher they find that he is too busy ghost-hunting or unmasking fraudulent mediums to spare the time to look at anything so frivolous as a UFO report.

Many other specialists adopt the same negative attitudes when invited to assist in UFO investigations. This is because their specializations enable them to see only one aspect of the vast and complex UFO problem, which must be viewed as a whole if its importance is to be appreciated.

It is largely due to non-specialists, open-minded people with a wide range of interests, that the subject is at last beginning to receive recognition in some sections of the scientific community.

Ufology, then, provides one field in which the amateur can still make a potentially useful contribution to the fund of scientific knowledge, either by devising interesting new hypotheses, or, more usually, collecting the raw data upon which serious research can be based.

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### SOME THOUGHTS ON TELEPATHY AS A POSSIBLE MEANS OF COMMUNICATION WITH EXTRATERRESTRIAL INTELLIGENCES

by John Harney

#### Introduction

It has recently been reported that scientific research is being done on the possible use of telepathy for communication between astronauts and Earth control centres(1). The difficulties of evaluating the results of such experiments are formidable. After many years of research into the alleged phenomenon of telepathy, it is still not generally accepted that direct contact between minds, without the aid of any known or unknown physical process, is possible.

However, in order to pursue the subject of this article, we must at least admit the possibility that telepathy may be a real phenomenon.

#### Definition of Telepathy and Scope of the Discussion

According to the Concise Oxford Dictionary, telepathy is: "Action of one mind on another at a distance, through emotional influence, without communication through senses." Myers, who claimed to have coined the term in 1882, (2) defined it as: "the communication of impressions of any kind from one mind to another, independently of the recognized channels of sense."

There are a number of forms of alleged psychical phenomena and it is often difficult for researchers to determine which ones--if any--could be held to account for a particular occurrence. This is a very complex matter and lengthy discussions of it are to be found in the literature dealing with psychical research. We must confine our present discussion to a narrower field, which is the possibility of exchanging, by means of telepathy, meaningful information between people on Earth and intelligent beings elsewhere in the universe.

### The Association Theory and its Implications

It is evident that spontaneous cases of telepathy are most frequently reported between people who have much in common with one another, such as husbands and wives, or identical twins. Such incidents also appear usually to be triggered off by some strong emotion, such as great fear or anxiety. The boredom inevitably associated with long series of rigidly controlled scientific tests, devised with the aim of establishing statistical proof of the phenomenon, seems to be a barrier against achieving success in such experiments.

Carington, discussing his Association Theory, (3) asks us to imagine that he is trying to transmit the idea of an object O. As he draws a picture of the object, various ideas associated with it and with his surroundings will be present in his mind. In order to give more substance to this idea, he asks us to imagine that before he began the experiment he placed on his desk some special and unusual object, which he calls K. Thus, at a later time, when he sees the object K again, it will remind him of the object O, by the well-known process of association of ideas. But if the percipient in the telepathy experiment also had a K on his desk it would not be associated in his mind with O, unless we all share a common subconscious, in which case associations of ideas made by one person would be available to others, under the appropriate circumstances. Carington argues that the main K-object which unites the participants in a telepathy experiment is 'the-idea-of-the-experiment.'

Thus, if a group of ufologists agree to attempt to contact alien intelligences telepathically, then they will have a K-object, 'the-idea-of-the-experiment,' in common with any other intelligent beings in the universe who may have the same idea. Presumably the beings having the greatest number of points of similarity to the Earth people would be the most likely to get through to them. Unfortunately, though, there are sure to be some other Earth people who will get involved--mentally disturbed people who believe that they are extraterrestrials. Such people will obviously have far more in common with the experimenters than any inhabitants of a distant planet. Also, there is the chance that an imaginary 'contact' message may be concocted in the subconscious mind of one of the participants and be transmitted to and interpreted by some of the other experimenters. Each experimenter will interpret the message in accordance with his own experiences and beliefs, thus producing a number of reports with a basic similarity, but sufficient differences to make the results seem--to the unbiased observer--to be possibly interesting, but certainly inconclusive. It is also possible that the person whose subconscious mind produced the 'message' may never have become aware of it himself.

A little thought will show that the possibilities of obtaining false or misleading results in such experiments are numerous.

### Telepathy as a Physical Phenomenon

Many people, particularly Russian researchers, are of the opinion that telepathy, if it is real, must work by some discoverable physical process, involving appropriate sensing and transmitting organs. The analogy with radio is so familiar that there is no need to discuss it here. However, nobody has been able to suggest what kind of energy is involved, or point to any bodily mechanisms which may be used to transmit and receive it. If



we insist that telepathy must be a physical process, then we must concede that, for the present, radio would seem to be a better proposition in our attempts to contact alien intelligences.

Apart from the 'mental radio' view of telepathy there is a real physical effect, which must be borne in mind particularly when discussing apparent psychic phenomena in connection with certain UFO events. This is the fact, which has been discussed by C. Maxwell Cade (4), that electromagnetic radiation can affect the brain directly, producing various effects, such as the hearing of sounds, confusion or paralysis. Naturally, a fairly high intensity of radiation is necessary to produce noticeable effects, and a device using this as a means of communication would have to be extremely sophisticated. It is possible, though, that experimentation would show which frequencies would produce the desired responses.

Charles Bowen (5) has postulated that some of the UFOs may use devices which (presumably) work in this manner, with the result that witnesses see strange beings in association with the craft. In support of this idea it should be noted that the descriptions of the UFO 'occupants' can often be tallied with various familiar creatures of folklore and mythology, or appear simply as the pressure-suited spacemen of science-fiction and present reality.

As traditions of the fairies and other fabulous entities are universal and familiar to almost everybody--whether believed in or not--one may speculate that there is a part of the brain, which when directly stimulated will evoke such images and the ideas associated with them. If the UFOs are interplanetary probes and if this is what they are indeed doing, then they are effectively preventing communication by stimulating men's brains to produce fantasies which are interpreted to create myths in accordance with the prevailing ideas and background.

### Limitations of Telepathy

Let us turn to the idea of telepathy as direct contact between minds, by means of association of ideas, through the medium of an universal subconscious. We have already stated that spontaneous cases of telepathy tend to arise between people who have much in common with each other, under the stimulus of strong emotion. Even if we accept that intense curiosity may be sufficient to establish contact with extraterrestrials who have the same ideas, we must realize that whatever is transmitted by an alien to a person on Earth will be interpreted by the percipient in the light of his own experience and will inevitably be misunderstood and distorted. The difficulty is in transmitting unfamiliar facts and ideas. These ideas will probably not get across, but the emotions associated with them probably will. Take, for example, the often-cited dilemma of the man who is trying to describe the colour red to a man who has been blind from birth. The task is impossible. He may convey the ideas and feelings associated with the colour, but however much he explains the blind man will never have the slightest idea what red actually looks like.

It may be argued that telepathy works by transmitting a perception of the idea or experience itself, and not a verbal description, which would require a common language. In this case, the percipient may succeed in getting the message, but would be unable to pass it on to his fellows.

If we regard telepathy as a non-physical process, then we will probably subscribe to the idea that the brain is an instrument designed to inhibit psychic impressions, in order that people--and animals--may concentrate, without possibly fatal distractions from other minds, on physical events, and thus help to ensure their survival as physical entities.

### Conclusions

Even if we accept that telepathy is a real phenomenon, there is little prospect of being able to make use of it as a means of communication with extraterrestrials. It is so vague, uncertain and unpredictable in operation, and offers so much scope for delusion,



self-deception and fraud, that experimental results obtained would almost certainly be dismissed as worthless for any serious, scientific studies.

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3. CARINGTON, WHITELEY. Telepathy, an Outline of its Facts, Theory and Implications. Methuen & Co., Ltd., London. 1945.
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### WARMINSTER REVISITED

Some Personal Observations by John A. Rimmer

Nestling in the valley of the River Wylfe the town of Warminster presents an image of England that seems ever stable and tranquil: the old buildings of local stone in the main street, the dark, pipe-smoke matured beams of old pubs, and all around low, gentle, wooded hills, and the rich, summer green farmlands of Wiltshire. Sit in the public bar of one of those pubs, horse brasses gleaming on the panelled walls, and drink a pint of Usher's Best Bitter. Lean across to one of those honest, weather-worn farmers of stout Wessex yeoman stock, whose gentle, lilting accent sounds with such quiet authority, speaking with generations of native experience of the good earth, the cycles of spring and sowing, the heavy autumnal reaping and the black, fallow lands of winter. Lean over and ask him:

"Have you ever seen a flying saucer?"

"Floin' saucer, never 'urd such rubbish. You've been talkin' to that Shuttlewood. 'E's doin' all right out of it. Bah."

The worn, nut-brown face settles into an expression of utter scorn, and the farmer crosses to the bar for another pint of Usher's Best. The subject is closed.

Walk up the steep, hedgerowed road to Cradle Hill. Pause at the gate at the top and look around. The lights of Warminster Barracks are visible in the gathering twilight, glimmering in the valley. The town itself is hidden by the tree-crowned shape of Cop Heap. Across the valley the stepped sides of the hill-fort of Battlesbury are silhouetted against the darkening sky. Higher up the hill, past the gate, a rough track leads to a copse. Of evil repute, this copse, a place of sudden, chilling winds and low, fell noises. In the other direction Salisbury Plain, empty, desolate, with the lonely, lifeless village of Inber and further, brooding, Stonehenge, the awakening point of a national consciousness. Here, one feels, is where it started. Stone age men grubbed and hunted; Bronze age kings in barbaric panoply fought deadly futile wars over a few hills; Saxon invaders settled and farmed; Roman legionaries saw and conquered. Here is the land of White Horses and Dragons, of great earth tombs, and a deep, natural English magic. Look down the lane again. A Land Rover is coming up, three men, soul brothers of the farmer in the pub, look at you. They know why you are there. They come up here to tend their fields. Others come up for only one reason. They know.

"You come up here to see the flying saucers, then? We've just 'ad a message, they're landing at six o'clock. Over there." They laugh, open the gate and drive away over the ridge of the hill.

Night-time now. The lights gleam from the valley. Above, the stars are displayed against the black velvet sky. The last dying



glow of the day is fading away to the West, to be replaced by the dim lightening of the sky from some other little town across the hills. A small group of people stand about by the gate, talking quietly. Further down the road some cars are parked, darker shapes against the shadow of the hedge. A sudden noise and a flash of light as someone strikes a match. A brief glimpse of huddled, earnest faces. Someone is carrying a camera: someone is pouring coffee from a flask. Darkness and quiet settles again on this little community. Some more people are walking up the lane, from where they have parked their car. Let us follow them, and move into the heart of this mysterious gathering.

"We were up there a few weeks ago and we saw something very remarkable, coming from over there, just by the golf club. A great shape, opalescent, moving slowly, it went across there, like a sword, moving across, and then it turned upright, and we could all see it so clearly, like we could reach out and take hold of it. Wonderful."

The voice is Arthur Shuttlewood's. A voice as soft and gentle and rounded as the hills of Southern England, a voice quiet and sincere, that holds the gathering enthralled. As he talks he points out the familiar landmarks: the golf club, Cop Heap, Battlesbury and the copse: the people listen with awe and admiration, fascinated by the strange wonders that this man describes. He is tall, wearing an open-necked shirt and no coat, even in the bitter wind that blows from the north. He has the face of a countryman, a face that expresses the open air, the clean fresh breezes that blow across the acres of ripening grain, as tough and rugged as the open plain, as warm and honest as the tiny villages of thatched and whitewashed cottages that wait round corners of the twisting Wiltshire lanes. The little group of people hang attentively on every word, gasping with amazement at some incredible detail of his experiences, or chuckling at some good-natured send-up of a learned, scientific figure.

It is well past midnight now, and the wind blows cold. Coats are pulled tighter, some stamp their feet or jog around to get warm. Another flask of coffee is brought out and passed around, hot, dark, sweet. The moon has set now and the darkness is deeper, stiller. Some lights low down to the south cause a moment of speculation, but Arthur settles the speculation by explaining that it is the headlights of cars carrying brightly for miles from some distant hill. Arthur Shuttlewood has been out on Cradle Hill skywatching, literally thousands of times over the past five years and knows every trick of light, every road and street light. As the night passes some of the small group drift away, walk back down to their cars and in a sudden burst of noise and dust drive off down the lane back to the sleeping town. The others wait, through the long hours of the night; talking, listening, walking around, drinking coffee or eating sandwiches. All the time Arthur is talking, describing his own remarkable experiences, and those of his colleagues.

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It is Arthur Shuttlewood above all who is associated with the Warmminster phenomenon. Without him the phenomenon would not exist as it does now. It is doubtful if it would exist at all. This statement needs some explaining. I am not stating that Arthur Shuttlewood has invented the mystery, or is keeping it going for his own ends. Those people in Warmminster, like the farmer in the pub, who say that he is "doing all right out of it" are quite wrong. Shuttlewood has had no material benefit from his activities. One assumes that as his second book was privately published the first one could not have realized a great profit for himself and his publishers. One member of his small team has severely damaged his health through prolonged skywatching under adverse conditions. The one lasting impression that a visitor gains of Arthur Shuttlewood is his sincerity. He is no fraud.

What then do I mean by stating that the phenomenon is



dependent on Shuttlewood? He has conditioned the development of the mystery. Not consciously, but as a result of his own nature and character. In the 'purple prose' passages above, I have deliberately exaggerated my impressions of the place and the man. I have in a way parodied Shuttlewood's own style of writing in his two books. The Warminster mystery has remained so alive after such a (comparatively) long period partly, I am sure, because of the way he describes sightings. Other people see lights. Arthur sees then 'coruscating', 'diamond-shot', 'amethyst', the language of a skilled professional writer. He is not trying to deceive by doing this, it is just his normal, skilled method of writing. The fact that here is a professional journalist involved in the very heart of a ufological event cannot help but give it much wider, more forceful circulation, even though this is done quite innocently, without any deliberate 'publicity stunt' aspect.

In his books Arthur Shuttlewood refers to himself as a hard-bitten, cynical journalist. This, with due respect to the man, is not true! He is an extremely sentimental and emotional person, or so it appeared to me on my brief acquaintance with him. On our skywatch he told a story of five little orphans that nearly brought tears to the eyes of some of the people there. I think it does not detract from his sincerity to remark that he told this story in an extremely professional manner. And this brings me to my major point. To be on Cradle Hill, on a skywatch, listening to Arthur Shuttlewood, is a very remarkable experience. He speaks with the smooth assurance of a professional commentator, his voice is carefully modulated to sound clearly over the noise of wind and cars. He is a persuasive, not a dogmatic person. He will point out some minor effect of the lights: "There's a very remarkable thing--it's just a phenomenon, of course, but we often see things like that up here." How much more convincing that is than a dogmatic assertion that there is some incredible thing. As he speaks it is easy to fall into a generous, easy attitude of acceptance. It is easy to suspend disbelief on Cradle Hill at two o'clock in the morning after listening to Arthur Shuttlewood for a few hours. I think it would not be too extreme to say that some of the occurrences reported on skywatches at Warminster could be attributed to some mild form of hypnotic suggestion. Cradle Hill at night is a spooky place. Arthur Shuttlewood is a convincing speaker, a sincere convincing speaker when it is hard to doubt. Almost anything is possible under these conditions. I was quite convinced that it was inadvisable to walk a few hundred yards along the road to an allegedly 'strange' copse.

To sum up, then, I would say:

1. Because of the strong subjective and emotional conditions involved, reports of skywatches at Cradle Hill should be regarded with a considerable amount of caution.
2. The Warminster mystery involves no deception on the part of any of the principals. However, the opinions and natures of many of the people involved has resulted in an undeliberate distortion of many of the basic facts.
3. The value of any organised skywatch must be doubted because many of the conditions involved at Cradle Hill are also valid for other locations.

#### BOOK REVIEWS

CHARIOTS OF THE GODS? by Erich von Daniken, translated by Michael Heron. Bompas Press, 30/-.

This book really caused quite a stir when the original German text was released, for it sold over 300,000 copies. Publication of the translated English version has been awaited with great interest, due partly to its success in Germany but more specifically to its four-part serialisation in the Sunday Mirror



a few months ago. In passing I would say that great credit should go to the Mirror group for the editorial decision to publish extracts from the work. The serial was sure to upset and offend many of the paper's readers, the majority of whom no doubt had never before been exposed to the hypothesis that the ancient gods may have been, not divine beings, but astronauts from distant planets.

Von Daniken, unlike Brinsley Le Poer Trench, does not approach the subject from a ufological viewpoint, but rather from the standpoint of our present scientific knowledge. For instance, Trench considers the famous passage in Ezekiel to refer to the landing of a saucer: von Daniken likens it to a very favourable description of a machine like a helicopter.

However, despite the differences of various interpretations both writers have come to the same very basic theory: that the gods, far from being immortal, were very human and no doubt very advanced.

If, argues, von Daniken, the gods were immortal and divine, why (as in Ezekiel's story) did they find it necessary to arrive on the scene from one particular direction and with so much fuss? This was not consistent with the behaviour of the omnipotent, he says.

To further his argument that the gods were, in fact, quite mortal, the author presents quotations from Genesis, in which the sons of God were said to have inter-bred with earth women. Again to those who have studied, from a ufological position, such Biblical descriptions the theory is nothing new. However, that another writer has, quite independently, come to similar conclusions as many ufologist-historians is encouraging.

Von Daniken, of course, does not confine himself to one religion and one religious text (The Bible), but rather sees, as Le Poer Trench does, religion as a whole. He finds, like Trench, the strangeness of one common story - that of gods who came down from the skies in fiery chariots and who helped various cultures in their early stages of development. Surely, then, such stories could not be myth? They must, he says, be based on actual experiences, and those experiences may well have been the arrival of astronauts from other planets.

Linked with his interpretations of religious works von Daniken also presents some tremendously fascinating reproductions of cave drawings showing figures strangely like modern, helmeted astronauts, and others riding flying machines. The "spaceship" of Tassili is one of the illustrations.

Von Daniken further draws the reader's attention to many odd archaeological finds which suggest the presence, at various periods of earth's ancient history, of very highly civilized communities. Where, asks the author, did they obtain their often very advanced and sophisticated scientific knowledge?

The author's theory of the identity of the gods will, naturally, be unacceptable to many; indeed this he acknowledges at the start of the book. However, make no mistake, his hypothesis is well argued and in the final analysis as sound as the concept of divinity, if not more so.

This, to my mind, is the best book for the ufologist that has been published in the last 12 months. Because it is not written by a committed UFO researcher, and deals with UFO aspects only very obliquely, yet finally supports many of the contentions held for some time by UFO researchers, it can be regarded as a fairly important work. And, having just struggled through the Condon report, it seems almost light reading!

----- David Abbott

MYSTERIES OF THE SKIES by Gordon I.R. Lore & Harold H. Deneault, Robert Hale and Company, London. 36/-.

This interesting book traces the long and intriguing history of UFOs from the earliest sightings in 1745 to the present day. Both authors have held important positions in NICAP: Gordon Lore is the assistant director and Harold Deneault was formerly



the assistant editor.

In the first paragraph, the authors honestly state that: "of the approximate 1,000 sightings reported, most (as in UFO reports today) can be classified as planetary illusions, hoaxes, and wild imaginations. About 200, however, defy a classification of natural phenomena and can safely be categorized as UFOs."

One of the first sightings was what came to be known in the press as "The Sacramento Valley Airship", (one of the most puzzling controversies in UFO history) which appeared in 1896. This was years before the Wright brothers made their first successful attempt in their flying machine. In the next few months following this sighting, a great number of people in large cities such as Chicago, saw giant objects sail over their houses, and some alleged to have heard voices coming from them. After these reports, citizens revealed that there had been earlier sightings which they had not mentioned for fear of ridicule. But, as the authors say: "Since most of the sightings before November 17, 1896, were not reported until much later, their authenticity is questionable. On the other hand, they cannot with certainty be ignored."

There are also chapters on "Sightings at Sea", and "Astronomers and UFOs", and another is devoted to the "Battle of Los Angeles", which occurred on February 25, 1942. In this, Raymond Angiers, an aircraft worker who did double duty as an air-raid warden, tells of a formation of six to nine white, luminous dots which appeared in formation to the northwest, in the early hours of the morning, moving very slowly. This created a stampede, with sirens wailing, people surging on to the rooftops, (some to the shelters) and anti-aircraft fire erupting around the city. This carried on for several hours, but the formation of objects sailed across the sky, unperturbed by the fire directed at them from the ground.

There are more eye-witness accounts of UFO sightings, and this chapter ends with the authors stating that, regardless of the various names that have been used by observers of UFOs -- airships, foo-fighters (strange, fiery globes which seemed to follow hundreds of pilots in the Second World War -- a whole chapter is devoted to these) -- witnesses have, apparently, consistently reported the one phenomenon for centuries. But: "the unlucky citizens who have made the sightings continue to grapple with authority and grope for answers."

In the closing chapter, "UFOs Past and Present", the authors discuss why the "non-believers" are so fixed in their beliefs that UFOs are only hallucinations, or the natural phenomena that officialdom so often declares. On the other side, why is the "believer" so convinced that UFOs are more than wild imaginings, conventional aircraft, etc? In this chapter there are a variety of UFO reports which, the authors explain, "have made 'believers' of the sceptics and cannot be dismissed as coincidental."

I think that the authors have given a very clear account of the history of the UFO, and there is just sufficient detail to make very interesting reading.

-- Elaine D. Wash

THE HUMANOIDS, A survey of world-wide reports of landings of unconventional aerial objects and their alleged occupants. Edited by Charles Bowen. Neville Spearman - 302-

A hard-cover reprint of the Flying Saucer Review special this work takes a concentrated look at the landings and occupant reports. Over 300 cases are dealt with, and this reprint also covers two more important reports - those of Betty and Barney Hill and Antonio Villas Boas. When I first read the original I was impressed ~~that~~ with the collection - the first time landing and occupant reports had been closely documented. I lent the magazine to some friends and, although they were not very sympathetically inclined towards UFOs in general, found it difficult to reason against the landing and occupant reports en masse. With its later additions this hard-cover version is even more impressive, and with

its distinctive silver cover, overset with blue and black type, it should catch the eye of the public in the bookstands.

-- David Abbott

UFO PERCIPIENTS Flying Saucer Review Special Issue No. 3,  
September, 1969, 8/-

Serious UFO researchers are now beginning to concentrate more and more on the study of UFO witnesses. As Charles Bowen writes, in his introduction to this Special Issue: "It is hardly surprising that this turn around is taking place, for it has become evident to some investigators that witnesses may have been affected in some way by their experiences, and, after all, a witness is a solid, tangible fact, present and generally available for inspection. Inevitably this is more than can be said for the objects, or the occupants--if any--which witnesses claim to have seen."

Accordingly "UFO Percipients" concentrates on the close investigation of witnesses in particularly interesting cases.

The biggest contribution is by Aime Michel, whose team has been keeping Maurice Masse, of Valensole, under close, but discreet, observation ever since his 1965 sighting. In this issue Michel describes the case of a doctor and the strange physiological and psychological effects which he experienced after sighting a UFO.

Dr Berthold Schwarz discusses the Gary Wilcox case and comes to the conclusion that Wilcox is probably telling the truth, as he sees it.

Dr Leo Sprinkle discusses the uses of hypnosis on UFO witnesses and H.S.W. Chibbett describes some interesting UFO stories which resulted from the use of hypnosis in the course of psychical research.

There are several other interesting articles and this issue is excellent value for 8/-. It must be added to the list of essential reading for all who are seriously interested in UFOs.

-- John Harney

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